



# Truth

## On Tough Texts

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## The Pestilence of Idolatry

### Selected Texts

**A**T FIRST IT SEEMS EXTREMELY ODD TO DISCUSS A subject like idolatry in our modern society.<sup>1</sup> After all, we are civilized, educated, sophisticated, cultured, and refined. We are surely far from the primitive, stone-age native who with painted face and drug induced frenzy dances around screaming and bowing down to a carved statue of his god. It might seem even odder still to talk about this with Christians. We “worship [God] in spirit and in truth” (Jn. 4:24) and would, therefore, of course, never worship some idol or false god.

This, however, begs the question, “Why, then, did Paul command a body of believers in a local church, **My dearly beloved, flee from idolatry** (1 Cor. 10:14)?” Why did the Apostle John do the same: **Little children, keep yourselves from idols** (1 Jn. 5:21)? Further, what is the deeper and more significant truth of the second commandment in the Moral Law: **Thou shalt not make unto thee any graven image** (Ex. 20:4)? Do not all those verses (and others) seem to indicate that idolatry isn’t as far out a thought as we might think?

On Scriptural grounds, in fact, we would submit that idolatry is a far more prominent, pervasive, and persistent sin than we will ever allow ourselves to consider (unless the Holy Spirit is ruling our thinking). In his famous sermon “Idolatry,” the great 19<sup>th</sup> Century preacher J. C. Ryle declared:

It is a pestilence that walks in the Church of Christ to a much greater extent than many suppose. It is an evil that, like the man of sin, “sits in the very temple of God” (2 Thes. 2:4). It is a sin that we all need to watch and pray against continually. It creeps into our religious worship insensibly and is upon us before we are aware.<sup>2</sup>

If we may build on the idea of “pestilence,” idolatry can indeed be likened to a virus that we have contracted from

someone else (in this case Adam), has an indefinite incubation period, can flair up at any time, ravage us, spread to others, and then go dormant for a time until the next flare-up.

Let us, therefore, consider four principles on this much ignored subject: the *meaning*, *motive*, and *manifestations* of idolatry, and then finally the *moratorium* on idolatry.

### The Meaning of Idolatry

Our English word *idol* is derived from the Greek *eidōlon*. Homer used *eidōlon* for phantoms and apparitions. In later Classical Greek, it carried the other non-religious meanings of picture, copy, or “any unsubstantial form, an image reflected in a mirror or water, an image or idea in the mind.”<sup>3</sup> In the Hebrew, there are no less than twelve words translated *idol*. One of the most significant is *pesel*, whose first appearance is in Exodus 20:4 and is translated **graven image**. It literally means “to hew or to cut in creating an idol.” As we’ll see, at the very foundation of God’s Law was that man was not to make any image whatsoever to represent deity. Renowned Hebrew scholar Robert Girdlestone provides us with a pointed application that we will detail as we continue:

Man is essentially an image-maker. . . . he seeks to make a visible representation even of God Himself, and gradually to transfer to the work of his own hands that reverence and dependence that properly belongs to the one living and true God. There is a strange fascination in exaggerated religious symbolism. It engrosses and excites the mind, but is by no means of a healthy character. It tends little by little to supplant the simplicity of spiritual worship, and to turn man into an idolater.<sup>4</sup>

What, then, is idolatry? The famous Noah Webster, who was a devout Christian, provides us with an interesting defini-

tion of idolatry in the 1828 edition of his *Dictionary of American English*, which is saturated with biblical definitions:

1. The worship of idols, images, or any thing made by hands, or which is not God. Idolatry is of two kinds; the worship of images, statues, pictures, etc. made by hands; and the worship of the heavenly bodies, the sun, moon and stars, or of demons, angels, men and animals. 2. Excessive attachment or veneration for any thing, or that which borders on adoration.

Idolatry, then, is: The worshiping of an object as *another* god, venerating an object as a representation of the *True* God, or adoring any object to the *level* of God. All this will become vividly clear as we continue.

## The Motive of Idolatry

What is at the core of idolatry? What is its root cause and underlying motive? As noted earlier, it is essential to understand that man is an idolater by his very nature. Puritan Thomas Watson put it this way: “Our nature is prone to this sin as dry wood to take fire.”<sup>5</sup> While we might not have a carved god on the mantle over our fireplace, we all love symbols, we love objects we can see and hold. Some Christians, for example, want to hold on to Old Testament symbols, celebrate feasts, hang “pictures of Jesus” on their walls, stick religious symbols on their car bumpers, and so forth. There seems to be a ribbon to wear for every cause nowadays, from AIDS awareness to anti-abortion. We love this kind of stuff because it “represents something.”

Idolatry is a thread that is woven into the very fabric of human nature. History is inundated with examples that prove man’s natural bent. Every single civilization has erected its gods: Assyrians, Babylonians, Syrians, Egyptians, Canaanites, Greeks, Persians, Romans, Celts, Vikings, Mayans, Aztecs, and the list goes on. But is idolatry only among pagan peoples? Indeed not. We repeatedly see God’s people fall into the worship of Baal, Moloch, and Ashtaroth. Over and over again we see them worshipping idols among hilltop groves. As we’ll see in more detail later, idolatry crept little-by-little into the church. None of this should surprise us. It is part of the fall. By nature we bring worship down to the level of the *senses* rather than the *spirit*. We want something we can see, touch, and feel. But Jesus Himself declared, as noted earlier, we are to be “true worshippers” who “worship the Father in spirit and in truth” (Jn. 4:23-24).

All this could not be more vividly demonstrated than it is in our third emphasis.

## The Manifestations of Idolatry

How does idolatry demonstrate itself? What forms does it take? Overtly, of course, it does so in many ways. All the idols of the civilizations mentioned above are all obvious examples. Also, while there have been many defenders of the statues and relics of Roman Catholicism, their use is a glaring and almost laughably indefensible example of idolatry. Relics include supposed pieces of the cross, bones of martyrs, pieces of the silver coins Judas took for betraying Christ, pieces of

cloth woven by the Virgin Mary, and even vials of milk from her breasts. By visiting and venerating such relics, worshipers are promised less time in purgatory. There is also the veneration of statues of Mary and the saints by kissing them, bowing down to them, and burning candles and incense before them. Any defense of such paganism is pure folly and hardly worth refutation.

But what are the less obvious examples of idolatry? How does that inbred “virus” mutate, multiply, and manifest itself in our ordinary lives? The old Strict Baptist preacher J. C. Philpot discerningly preached in an 1855 sermon:

There is an old Latin proverb, that “love and a cough are two things impossible to be concealed;” and thus, though an idol may be hidden in the heart as carefully as Laban’s teraphim in the camel’s saddle, or the ephod and molten image in the House of Micah (Judges 18:14), yet it will be discovered by the love shown to it, as surely as the suppressed cough of the consumptive patient cannot escape the ear of the physician.<sup>6</sup>

We submit, therefore, *an idol, can be anything that we love more than, or even as much as, God*. Every one of us must ask the question, “What do I love, and does it ever come before God?” The most common idols that come to mind, of course, are money, possessions, and success. For many people these are the sole drives in their lives and are the very gods they serve. But there are countless less obvious idols. Education can become an idol when it becomes the chief focus. Other people, such as family, can be an idol if they are given priority over God. A particular leader (whether Christian or non-Christian) can become an idol, if he is given position or authority equal to God. One of the most prevalent gods of our day is sports. This was graphically demonstrated after Super Bowl XLIV in Miami, when you could buy a 3-inch square of sod from the stadium that was freeze-dried, preserved, and encased in glass for \$99.99, or “special moments” pieces where key plays occurred for \$134.99. I recently spoke with an ex-salesman who told me that if he didn’t talk with clients about sports, there was no way he was going to make a sale. My own favorite sport is golf, which believe me could easily become an idol. Even children, grand-children, a friend, or a spouse can become an idol. How many possibilities are there? The list is endless because it includes anything that exists. We can make idols of our country, car, boat, home, job, leisure activity, furniture, clothing, books, yard, garden, pictures, art, collectibles, pets, or even a church ritual, church ordinance, church building, or particular Bible translation. And what idol is the greatest temptation of all? *Self*, when we (our feelings, views, opinions, etc.) become the chief focus.

Have you ever pondered, in fact—and I say this with all reverence—that even God Himself can be molded into an idol? How? When we fashion Him into an image of our own making. A common teaching today, for example, is that God is a Cosmic Genie who gives us whatever we want when we recite the Prayer of Jabez. Or He is One so loving that He will never judge sin. Or He is One who is always there to get us out of trouble even though we ignore Him the rest of the time. Or He is only a partially sovereign God, who must wait hat-

in-hand for men to exercise their “free-will” instead of the God of sovereign grace.

This subject inevitably brings us to an issue that is usually overlooked, but even when mentioned is often defended, namely, the question of pictures of Jesus and other images. I know this is a sticky subject, but I am convinced of its importance and ask the reader to consider history and Scripture.

*First*, the history of the matter is most enlightening. Philip Schaff, among the most noted of all church historians, writes:

The primitive church, says even a modern Roman Catholic historian, had no images of Christ, since most Christians at that time still adhered to the commandment of Moses (Ex. 20:4); the more, that regard as well to the Gentile Christians as to the Jewish forbade all use of images. To the latter the exhibition and veneration of images would, of course, be an abomination, and to the newly converted heathen it might be a temptation to relapse into idolatry. In addition, the church was obliged, for her own honor, to abstain from images, particularly from any representation of the Lord, lest she should be regarded by unbelievers as merely a new kind and special sort of heathenism and creature-worship. And further, the early Christians had in their idea of the bodily form of the Lord no temptation, not the slightest incentive, to make likenesses of Christ. The oppressed church conceived its Master only under the form of a servant, despised and uncomely, as Isaiah, 52:2–3 describes the Servant of the Lord.<sup>7</sup>

As several church historians consistently go on to observe, however, as more and more converted heathen came into the church, they brought their tendency toward images with them. One historian puts it this way: “The use of images and pictures in worship expanded rapidly as more and more untutored barbarians came into the church.”<sup>8</sup> Another historian provides us with some crucial detail concerning the 4<sup>th</sup>-century:

Pictures, especially those representing Bible scenes and ideas, like Daniel in the lions’ den, or Christ under the image of the Good Shepherd, came into general use, and, to some extent, in the minds of the half-converted heathen, took the place of the artistic decorations of their abandoned temples. Churches built in memory of martyrs were often adorned with paintings portraying their sufferings. . . . The evils to which this desire might lead, were pointed out by the more enlightened bishops, such as Eusebius of Caesarea. They especially resisted attempts to introduce representations of Christ, urging people rather to strive to be like him in their lives. But towards the end of the fourth century, the use of images in the churches became general. People began to prostrate themselves before them, and many of the more ignorant to worship them.<sup>9</sup>

That historian’s mention of the great exegete, polemicist, and historian Eusebius of Caesarea (c. 263–339) is extremely significant. He did indeed resist all this. In his classic work, *Ecclesiastical History*, he wrote about images in the church:

Nor is it strange that those of the Gentiles who, of old, were benefited by our Saviour, should have done such

things, since we have learned also that the likenesses of his apostles Paul and Peter, and of Christ himself, are preserved in paintings, the ancients being accustomed, as it is likely, according to a habit of the Gentiles, to pay this kind of honor indiscriminately to those regarded by them as deliverers.<sup>10</sup>

Commenting on that very citation, John Jewell, 16<sup>th</sup> Century English bishop of Salisbury, wrote:

By these words of Eusebius it is plain that the use of images came not from Christ, or from the apostles . . . but from the superstitious custom of the heathens. Neither doth it appear that those images were set up in any church.<sup>11</sup>

Indeed, the whole idea of pictorially representing Jesus is based entirely upon the impulse of man, not the teaching of Scripture. Where in Scripture do we read even the minutest hint that we should paint a picture of Jesus?

We learn one other crucial fact from Eusebius. In a letter titled, *To Constantia Augusta*, he responded to Constantia, the sister of Constantine and wife of Licinius. She had written to Eusebius requesting him to send her a certain likeness of Christ of which she had heard. But Eusebius rebuked her in his response, and spoke strongly against the use of such representations, on the ground that it tends toward idolatry.<sup>12</sup>

But, as is often the case when men speak the truth, the fallout from Eusebius’ disapproval was severe. He fell into great disrepute in the later image-worshipping Church. His writing against such practices was cited years later during the Iconoclastic Controversy at the second Council of Nicæa (787). Incredulously, in fact, even his orthodoxy was fiercely attacked by the defenders of image-worship, who dominated the council, and won the day.<sup>13</sup>

Eusebius wasn’t totally alone, however. The great apologist Jerome (c. 347–420) agreed. Commenting on Jeremiah 10:4, he expressly stated that “the errors of images hath come in and passed to the Christians from the Gentiles, by an heathenish use and custom.”<sup>14</sup> Jerome also translated a document written by the church father Epiphanius, 4<sup>th</sup>-century bishop of Salamis in Cyprus. In that document Epiphanius tells how in a church at Anablatha he tore up a curtain bearing an image and replaced it with a plain curtain, declaring that images in churches is “contrary to the Christian religion.” He rejected not only carved, graven, and molten images, but also painted images, out of Christ’s church.<sup>15</sup>

Despite those who stood against this practice, it got worse. About the middle of the 5<sup>th</sup>-century, representations of Christ Himself appeared, which many people shockingly claimed to be accurate portraits of the original. Recognition of images of Christ, especially of the Madonna and Child, even became a test of orthodoxy. In the 6<sup>th</sup>-century, according to the testimony of Gregory of Tours, pictures of Christ were hung not only in churches but in almost every private house.<sup>16</sup>

The issue finally came to a head in the 8<sup>th</sup> and 9<sup>th</sup>-centuries in what was dubbed the Iconoclastic Controversy, which shook the entire Byzantine Empire. Emperor Leo III triggered the dispute with an open condemnation of icons in 726, but that was soon reversed by the Council of Nicea in 787. Opposition continued, but the matter was for all practical purposes

settled at a council in Constantinople in 843, where icon veneration was formally restored for good. This issue was, in fact, a major contributor to the division between the Western and Eastern Church.

It seemed that only something truly earth shattering could ever address such practices, and that was exactly what the Reformation did. John Calvin is one focal point. Citing the incident of Epiphanius mentioned above, he writes, "It was [Epiphanius] who termed it a dreadful abomination to see an image either of Christ or of some saint painted in the churches of Christians."<sup>17</sup> Calvin goes on to quote the decision of the Council of Elvira (Illiberitanum) in Spain (ca. 305): "There ought not to be images in a church, that what is worshiped and adored should not be depicted on the walls."<sup>18</sup> So critical was this to Calvin (and other reformers), that he wrote an entire work on this issue, his famous *Treatise on Relics*.

Now, we are well aware that the typical argument in defense of pictures and other images goes something like this, "We have a picture of Jesus but we don't worship it. Such things are okay if they do not become an object of worship." That very argument, however, has been made throughout church history. One historian puts it this way, "The defenders of this practice said that they were merely showing their reverence for the precious symbols of an absent Lord and his saints."<sup>19</sup> This was certainly the motive in the 5<sup>th</sup>-century, when Pontius Paulinus, Bishop of Nola (Italy), had the walls of the temple painted with Old Testament stories for the purpose of teaching the people and exhorting them to turn from their vice. But the sad reality was that little-by-little idolatry was the result, as the pictures themselves began to be revered.

We also read of the excuses that Augustine heard from people of his own day (late 4<sup>th</sup> and early 5<sup>th</sup>-centuries). Many insisted that "they were not worshipping that visible object but a presence that dwelt there invisibly." Others, who claimed a "purer religion," stated that "they were worshipping neither the likeness nor the spirit; but that through the physical image they gazed upon the sign of the thing that they ought to worship." In other words, they were "not content with spiritual understanding," rather they "thought that through the images a surer and closer understanding would be impressed upon them."<sup>20</sup> Many today use the same flawed reasoning.

It should be clear to any spiritually minded believer that the temptation to idolatry is simply too great with regard to any kind of image. In the end, an image will invoke some type of veneration, however subtle, small, or sincere it might be. An illustration I have used many times has proven itself accurate. If we had a Rembrandt painting and a picture of Jesus hanging side by side, would we esteem or respect the picture of Jesus more highly, even in the minutest degree? If so, that is the veneration of an image. Likewise, during the Christmas season, manger scenes and numerous other images are erected as items of special spiritual significance, and that is no less than idolatry.

J. C. Ryle weighed in on this issue, and we do well to listen. Emphasizing again our natural bent to idolatry, he writes:

There is a natural proneness and tendency in us all to give God a sensual, carnal worship, and not that which is commanded in His Word. We are ever ready, by reason of

our sloth and unbelief, to devise visible helps and stepping stones in our approaches to Him, and ultimately to give these inventions of our own the honor due to Him.

*Second*, with the aforementioned history in mind, this brings us to the basis for the thinking of those who have stood against such practices, namely, *Scriptural command*. All of them took Exodus 20:4, in its plain meaning: **Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.** Some Bible teachers insist that this commandment merely forbids art or other images of *false* gods, but that is patently false. The context makes it clear. The First Commandment commands us to worship God alone: "Thou shalt have no other gods before me" (Ex. 20:3). The Second Commandment tells us to do so not by our own devices but only by His self-disclosure. Verse 5 goes on to detail how pagans make images of heavenly and earthly objects to represent their gods, but this must *never* be so of the True God.

This clear meaning of the text has been consistently held by faithful theologians, expositors, and commentators. Calvin, for example, wrote:

By these words he restrains our waywardness from trying to represent him by any visible image, and briefly enumerates all those forms by which superstition long ago began to turn his truth into falsehood. . . . We believe it wrong that God should be represented by a visible appearance, because he himself has forbidden it [Exodus 20:4] and it cannot be done without some defacing of his glory.<sup>21</sup>

Puritan Thomas Watson agreed: "To set up an image to represent God, is debasing Him. . . . What greater disparagement to the infinite God than to represent Him by that which is finite?"<sup>22</sup> Also citing this commandment, the great theologian Charles Hodge concurred: "Idolatry consists not only in the worship of false gods, but in the worship of the true God by images."<sup>23</sup> R. W. Dale, the famous 19<sup>th</sup> Century English Congregationalist preacher and theologian, likewise wrote:

The second Commandment condemns a very different sin from that which is condemned in the first. The first condemns the worshipping of false gods; the second condemns the making of any image or symbol even of the true God.<sup>24</sup>

That great expositor G. Campbell Morgan similarly wrote: "The first forbids us to have any other gods . . . The second . . . forbids the creation of anything which is supposed to be a representation of Him, to assist man in worship." Morgan then goes on to add a critical point:

Man declares that he must have something to help him in his worship of God. Devout souls . . . avow that they do not worship the image, but the God behind it . . . *Yet this is exactly what is forbidden in this commandment.* . . . that they should not be used as representations to help in worship. "God is a Spirit, and they that worship Him must worship in spirit and in truth." The *material* cannot help the *spiritual*.<sup>25</sup>

Is not the golden calf a vivid example of this very fact? The thought of renouncing or replacing God never entered the people's minds as they prodded Aaron into making the golden calf. On the contrary, "Here are your gods," they announced, "who brought you up out of Egypt." And the festival in honor of the calf was kept as a "feast to the LORD" (Ex. 32:4-5). When Jeroboam set up the calves of gold in Dan and Bethel, it never occurred to him to tell the ten tribes to cast off their allegiance to God. Rather, he simply said, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt" (1 Kings 12:28).

In both instances, the idol was *not* set up as a *another* God, rather was erected as being a *helper* in His worship and even a *springboard* to His service. But none of that made this terrible sin any less horrific. It is an inescapable fact that no image whatsoever should be made as a replica, representation, or reminder of God. We say again, the temptation is simply too great. Biblically and historically, the use of images always degenerates. Nothing *material* must be allowed to be lifted to the level of *spiritual*. Once again, "True worshippers . . . worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:23; v. 24).<sup>26</sup>

## The Moratorium on Idolatry

While we have already noted Scriptures that command and warn against idolatry, I pray this final thought will bring it home to our minds with particular force. There must, indeed, be a moratorium, a cessation, a halt, an end to idolatry in the hearts of God's people. While it is a result of the fall, idolatry can be reversed by God's power. If we do not purge it, however, there will be judgment. God's severest judgments of His people throughout history, in fact, were because of this sin.

We close, therefore, by considering once again 1 John 5:21: **Little children, keep yourselves from idols.** While the precise date John wrote this epistle is unknown, there is strong evidence that it was late in the first century. Since we do know that John's later years were spent in Ephesus, and because church tradition consistently maintains that John spent those years in extensive writing, the date had to be 85-95. The whole tone of the Epistle supports this view, as John's use of the term **little children** (nine times) strongly indicates that he was much older than his readers.

That being the case, this last verse of the Epistle was among the last words of Scripture that were written. While Revelation was last, of course, it's theme is vastly different. John's Epistle, however, contains the final words of personal counsel and pointed command from the last of the Apostles, the words of an aged saint to his spiritual **little children**. So what did he tell them in his final words? **Keep yourselves from idols.** **Keep** translates *phulassō*, "to keep watch, to guard," and was used of the garrison of a city guarding it against outside attack. It is also in the aorist imperative, marking a crisis point at which time obedience to a command must begin at that very moment. Idolatry stops here and now!

The eloquent William Alexander, 19<sup>th</sup>-century preacher and poet, wrote, "Two things especially hated by John were lying and idolatry." Alexander then refers to John's appeal in this final verse as "an eloquent shudder."<sup>27</sup> I cannot think of a

better way to end this message than that. Let us pray that any thought of idolatry will, indeed, give us an eloquent shudder.

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## NOTES

- <sup>1</sup> This article is based upon a message by Pastor Watson. We apologize for the smaller than usual type; it was necessary for a five-page limit.
- <sup>2</sup> J. C. Ryle, *Knots Untied*, reprinted by Charles Nolan Publishers (now in public domain).
- <sup>3</sup> Colin Brown (Ed.), *The New International Dictionary of New Testament Theology* (Zondervan, 1975), Vol. 2, p. 284.
- <sup>4</sup> *Girdlestone's Synonyms of the Old Testament*, Third Edition (Baker Book House, 1983 reprint), p. 328.
- <sup>5</sup> Thomas Watson, *The Ten Commandments* (Banner of Truth Trust, 1965; originally published 1692), p. 62.
- <sup>6</sup> J. C. Philpot, "The History of an Idol, its Rise, Reign, and Progress." The Latin is, *amor tussisque non celantur*, literally, "love and a cough cannot be concealed."
- <sup>7</sup> Philip Schaff, *History of the Christian Church* (electronic edition), Vol. 3, Chapter 8, §100.
- <sup>8</sup> Earle Cairns, *Christianity Thorough the Centuries* (Zondervan, 1964, 1966), p. 175.
- <sup>9</sup> George Park Fisher, *History of the Christian Church* (New York: Charles Scribner's Sons, 1887, 1915), p. 117.
- <sup>10</sup> *Eusebius Pamphilius: Church History, Life of Constantine, Oration in Praise of Constantine* [Philip Schaff, Editor, 1819-1893 and Rev. Arthur Cushman McGiffert, Translator], Book VII, Chapter XVIII, para. 4.
- <sup>11</sup> *The Works of John Jewel* (Cambridge University Press, 1847), Vol. 2, p. 652.
- <sup>12</sup> Prolegomena, §2. Catalogue of his Works, VIII. Epistles.
- <sup>13</sup> From footnote in the above citation from Eusebius' *Church History*.
- <sup>14</sup> *Hieron. in Jerem* 10:3-5; Opp. IV, 911.
- <sup>15</sup> *Letters 51:9, Corpus Scriptorum Ecclesiasticorum Latinorum* (CSEL 54. 411; tr. *A Select Library of the Nicene and Post-Nicene Fathers*, second series, 6. 89).
- <sup>16</sup> Schaff, Vol. 3, Chapter 8, §110.
- <sup>17</sup> *Institutes of the Christian Religion*, ed. by John McNeill, tr. by Ford Lewis Battles (Westminster Press, 1960), Vol. 1, p. 20 (PA.4).
- <sup>18</sup> *Ibid*, footnote 21 cites C. J Hefele, ed. and H Leclercq, *Histoire des conciles d'apres les documents originaux* (1. 240; Mansi 2. 264).
- <sup>19</sup> Fisher, p. 117.
- <sup>20</sup> Calvin, *Institutes*, Vol. 1, p. 110 (I.11.9). Calvin here cites Augustine, *Psalms*, Psalm 113:2:4-6 and 115.
- <sup>21</sup> Calvin, *Institutes*, Vol. 1, p. 100 (I.11.1).
- <sup>22</sup> Watson, pp. 59-60.
- <sup>23</sup> *Systematic Theology* (Eerdmans, reprint 1989), Vol 1, p. 149.
- <sup>24</sup> R. W. Dale, *The Ten Commandments*, Fourth Edition (Hodder and Stoughton, 1884), p. 39.
- <sup>25</sup> G. Campbell Morgan, *The Ten Commandments* (The Bible Institute Colportage Association of Chicago, 1901), pp. 25-27 (emphasis added).
- <sup>26</sup> We also call the reader's attention to J. I. Packer's wonderful discussion of this in *Knowing God* (InterVarsity), pp. 43-51. E.g., "Images dishonor God, for they obscure His glory" and they "mislead us, for they convey false ideas about God."
- <sup>27</sup> William Alexander, *Primary Convictions* (James R. Osgood, McIlvaine & Co, 1893), p. 213-214.

*Like many ministries, TOTT is feeling the impact of these tough economic times. We also ask our readers for their prayer support in meeting these needs so that this ministry can continue.*